

A
S P E E C H
Made at
Nottingham,

April 3. 1660.

At the Election of
Arthur Stanhope Esquire,
and
Collonel John Hutchinson,
Their Burgesses to serve in the next
Parliament.



L O N D O N,
Printed for *H. B.* 1660.

THE SCHOOL

BY
HAROLD
SUCCESSION
ENGLISH NARROW

INVESTIGATION

BY
HAROLD

THE
SCHOOL

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A Speech made at NOTTINGHAM, the 2¹.
of April 1660. at the Election of Arthur Stan-
hope Esquire, and Coll. John Hutchinson,
&c.

GENTLEMEN,

I
T hath almost hitherto against the Law of
God, the Law of Nature, and the Law of
Nations, been made an heinous Crime, even
as high as Blasphemy, Infidelitie, yes Treason
it self, with Equal Punishments, for any men
to behave themselves, in Speaking, Thinking
or Acting as Loyal Subjects to that lawfull
Authoritie, under which they were born, have
lived, and been sworne and engaged, not only
by all the Laws aforesaid, and Oaths and Co-
venants of Allegiance, but by the faith of Chri-
stians of the Church of England, and all this
upon pretence of Religion and Reformation:
and because it is said in the Liturgie of Depre-
cation, *From all sedition and privy conspiracy, from
all false Doctrine and Heresie, Good Lord deliver*

us, It hath therefore by those Phanatique persons that have called themselves the Saints of the times been reputed Poperie : But hereof I shall say no more, but what hath been said of old, *Nulla fides Haereticis adhibenda est* ; but of you Gentlemen, *meliora speramus*, we hope you will not, you cannot, *deteriora sequi* : and in Gods Law, give me leave for your Example, to commend unto you, for your Advice and Imitation, the Kingly Prophet David, who (besides his Actions) tells you, *I hate the sins of unfaithfullness, there shall no such cleave unto me* : and Unfaithfullness and Disloyaltie, in English, Latin, Greek, and Hebrew are the same, even *termini convertibiles*. For the Law of Nature ; I referre you to the Fifth Commandment, not doubting, but Nature it self will oblige you, to honour your Parents, as well Political, as Natural. For the Law of Nations, that *Jus Gentium*, God himself ordained Monarchie, when he Created Adam, and gave him Sovereignty over his posteritie, and all the Creatures, amongst whom, is yet observable A Monarchical Government ; And Gods people, the Israelites, were led like innocent Sheep, (by his

his appointment) by the hands of *Moses* and *Aaron*, and after by *Joshua*, and others, till they arrived and were settled in the Land of Promise; over whom, then being in higher perfection, he Anointed *Saul*, and *David* after him, and many others, to whom, as well bad, as good, he Enjoyned either active or passive obedience. The Nation of *England* (now again I hope Gods people) having formerly behaved themselves like *Ephraim*, have a long time groaned under the heavy punishment of that place of Scripture, where it is said, *For the transgressions of the People, many are the Princes thereof.* The Kingdom of *England*, when so called, was indeed the Commonwealth of *England*, and such a happy mixt Government, wherein the poorest Milcreant might have had Equal Justice against the Prince: but I'll follow the advice of that wise Orator *Isocrates*, Βράβευσ μὲν Βεατῶς θῆτει δὲ ταχέως, when the Sun of our Horizon shall once more appear amongst us, and display the Beams of Honor, Truth and Righteousnesse, I hope our late Eclipse, and Moon-like changes of Government, whose Cloudie foggs, and mists of Atheism,

Mr, Popery, faction, heresie, Ignorance, and Self-Interest will be dispelled, and vanish. And now, *Gentlemen*, give me leave without offence, to speak briefly, and more particularly to you, that are now elected, as the Representatives of this County of the Town of Nottingham; and though some may Censure mee, yet I shall be moderate, but must discharge my Trust and Conscience, having my self (God be praised) escaped all the Oaths, and sad Engagements of the times, and never Acted any thing, I hope (but from God) that needs a general pardon; yet in Regard that some Conscientious good people have been deceived and misled by specious and fair pretences of Religion, and reformation, which hath degenerated into Faction; Therefore first, That you will be pleased, (as much as in you lies) to endeavour a fair Composure betwixt the Head and Members of the bodie of these three Nations, upon such honourable terms, as may befit the Head to hearken unto, without offence, and the Members thankfully and humbly to propose and accept, without prejudice or self-Interest; Considering what is gained by

by Love, will be longer kept than what is enforced by Violence; to the Intent, that all our divisions may again be united, in amitie, peace and safety; Second'y, That you will take a tender Care of the Church of ENGLAND, to repair the fences and breaches thereof, by settling such a Government therein, without Parity, Anarchy or Confusion, as may preleive it from future Faction, Popery, and Schisms. Thirdly, that you will (to your utmost) bee Careful to preserve (in particular) the Customs, Franchises, Freedoms, Rights, and Privileges of this Corporation, wherewith ye are intrusted, that our Charter may bee Renewed and Confirmed; And Lastly, That you will prove your selves, (indeed) Patres Patriæ, and indeavour to lay such safe, and sure foundations, as may Restore us to our Antient lasting Peace, and Government, without effusion of more Christian Blood; whereby the Charge of a future Warr may be prevented: And upon all occasions, remember, and consider, that wee have Intrusted your Selves with no lesse, than all our Lives, Estates, and Liberties,

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berties; and in so doing, you shall discharge your trust, gain honour to your selves, and ever Ingage us all, and my Self in particular, as now we are, to Acquisse.

GENTLEMEN,

Your very thankfull, humble, and much obliged Servants and devoted Orators,

NOTTINGHAM.

FI **N** **I** **S.**





